THE SEVENTH DAY

Blending of Rest, Praise, Prayer and Precept.

INTERESTING CHURCH ANNIVERSARY

Chapin on the Talismanic Belief in Religion-Beecher on "Standing and Waiting"-Frothingham on "the Use of God's Divinest Gifts in the Service of the Devil"-Fulton on "Intemperance as a Crime"-John Cotton Smith on "Is Christianity a Failnra "-Talmage on National Affairs-The Cuban Backdown.

CHURCH OF THE DIVINE PATERNITY.

The Talismanic Belief in Religion. Ceremonies and What They Amount To-The Minister of To-Day a "Praying Machine for a Whole Parish"ermon by the Rev. Dr. Chapin.

The congregation at Dr. Chapin's church yesterday heard one of the most interesting and instructive sermons that have emanated from the great champion of Universalism for many Sabbaths. The discourse was purely doctrinal, inasmuch as its progress developed the tenets of Universalist bellef, while at the same time the preacher infused into his remarks the boldness of figure and beauty of imagery that have made many of his sentences almost like those of an apostle. The sermon, which was preached from the text, John iv., 15, explained the materialistic conception of religion, or better "talismanie" interpretation of religion, as the preacher called it.

THE SERMON. When the woman of Samaria spoke the words which constitute the text, "Sir, give me this water that I thirst not, neither come hither to draw," she showed that she had a material or talismanic conception of religion, said the preacher. Her words were in response to an offer made by Christ to give water which, when once tasted, forever quenched thirst. Sceptics and rationalists seem to interpret the woman's speech as iremical; but such it was not. It displays ber utilitarian conception of the water of which Christ had spoken, for she thought that when she had once procured this wonderful beverage there would be no more use in her going to the well. If one tries to interpret the Scriptures into modern English, or in any way add to or detract from the text, so as to enable him to infly elucidate the meaning of the Sacred Word, he is now pointed at as a rationalist, so strong is the connection in the human mind between rengion and obsolute usage in language. This fact will serve as an illustration of what I wise fully to bring before your mind. People in general think it is in the very and liberal words of the Scripture that efficacy is lound, instead of in its spirit and meaning, thus showing that their idea of religion is a talismanic one. In this same way do many regard the sacrament and ceremonies of their several creeds. I am the last man in the world to make little of seem to interpret the woman's speech as ironical;

when those who perform them believe in their soul that they are doing good to themselves as concerns their inner life; but against such as perform these ceremonies increiy as a sort of talis-man against evil, a something good for their own intrinsic worth, my voice shall ever be raised. All the ceremonies and services are great helps to interior. We and as such only do I control Interior life, and as such only do I approve of them. Many people declare that they do not know how to pray, and this declaration is founder on the belief that certain forms must be obeyed With this idea first in their needs they look upon the minister as a praying machine large world With this idea first in their neads they look upon the minister as a praying macchine for a whole parish, and are content to commune with 6od by prexy. They come to church to hear a sermon, not to pray. The praying they consider the duty of the minister and to listen their province. They would fain do as the Japanese—put their prayers in a machine and place it by the side of a running stream, there to let them work out their own articulation at the will of the bubbling rill. Another proof that religion is regarded as talismanic is found in the fact that people live through the whole week without ever timking either of God or church, while on Sunday, the seventh day, they cram all their devotion into votion into

and think they are safe from Farm, for they have watted and have seen the talisman. According to the ideas some entertain regarding religion, although it may at first sight appear awishly paradoxical, a man may, nowalays, be a religious and at the same time an immoral man, so strong is this false doctrine. To remedy the growing evil there is but one way, to wit—not to stop at the roadside well, but to go direct to Christ with your supplication, and from him receive that water which shall A COUPLE OF HOURS tion, and from him receive that water which ver be a well springing up into everlasting life.

LVRIG HALL

Using God's Divinest Gifts in the Service

There was scarcely standing room at Lyric Hall yesterday morning. The theme on which Mr. Frothingham discoursed was "Mine and Thine." His sermon was based on the words of St. Paul:-"Know ye not that ye are not your own; ye are God's." Paul meant that Christians did not belong to themselves, he began, but to God. Such language sounds strangely when we interpret it by the common laws of speech. We are God's by the sacrifice of millions and by the sufferings of ages, Not by the blood of a single martyr or saint, but by the blood tingling in the veins of armies. It is a truth so well known and vet so little remembered that it cannot be insisted on often enough. Lucifer, an archangel, the highest in rank of the celestial hierarchy, basking in the full light of the perfect Presence, had beauty such as no child of earth can wear-truth from the immediate mind of the Most High, and knowledge, and was blessed as only the absolute can be blessed. Yet he was not happy, because these things were not his own. His beauty was divine and his glory borrowed. He would be God himself, and sit upon the throne that was his ruin. The once radiant countenance of this son of the morning became darkened, his flashing eye dimmed, and he dropped from heaven and became the Prince of Darkness. Contrast with this legend that of the incarnate man. Christ was the first of all created beings, and although He was made in the form of God, He did not think that equality

the form of God, He did not think that equality with God should be grasped at, and took upon Himself the cross. Which is the lavorite legend? Lucher, notwithstanding all his brightness, was a servant. He could not reign in heaven, but he could reign in hell. He was the leader of sinners, and would cheet all persons in

THE INFERNAL RIGG.

Legions of dark browed spirits waited his summons to come forth and spread an over all the carth. There was never a man so good but he could throw him down. It is a glorious picture, and although people praise Christ in church on Soudaya, they preur lucture in the street on Mondays. Christ worked and died. What remained? A name. These two legions bring up the whole question of property and comersing. It is a foolish and ponapous pretence for a man of woman, standing in God's world, to say of something. "This is mine; I can give it or keep it, as I choose." Go back to the beginning of the race, and even there you will find it. If you take something home to your children, are they willing to share it? Instantly there is a riot in the cursery. Each little Philistine wants it all by himsel, to be put in some private box or drawer. Look at the world of men. Somety is for the protection of property. For this laws are made, jails and prisons built.

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RESPECT FOR PROPERTY.

18 the chief thing. Follow an old man through his hast days. He works no longer, for his days are numbered. He sits and plaus, and makes as will to prevent other people from spending what he has made when he is gone. He wants to influence it as long as possible. He is not content with keeping it in this world; but ties it up, so that he controls it always. It was ones considered a very proper thing for people to own siaves. What right had a man to buy and sell diesh and blood? Hear people talk of their children. They say, "This is my child, my son; I am proud of his beauty, strength and talent." It goes further still. This sense of property associates itself with ideas. These men say, "This is my philosophy," or "my school." It goes still further than this and reaches into the invisible world. Thus men say, "My church," It is considered the height of piety to say, "My god;" not the infinite or world's God, but my god, my possession. So universal is this conception, so cager to snatch at everything, it covers whole realms of possession. What is having and keeping? Beauty is a gift—it is love-liness of leature. It is gained from a later or mother, not an unseen heaven, but from a line of progenitors. This gift of beauty is like the night of a star or a floating cloud tinted with the sunbar and the covers who could be succeeded by the sunbar and succeeding the

one of God's fortraits
that he hangs up for all to see. When a lovely person comes into a room all are made more happy.

Has this beauty a right to mar her loveliness? Has she a right to be vain and proud and conceited, and to tread the earth as though it were not at for her footsteps? Has she a right to use her beauty as a snare, as a temptation? Has she a right to be a corrupter of mankind, instead of its benefactor? The beauty is then gone, because pride, selfshness and vanity will put a bad expression in those once lovely eyes and destroy the peach-bloom on that delicately hued cheek. It is this that will take away all beauty from the fairest face. She is a coquette and an enchantress. She snatches one of God's divinost gilts and uses it in the SERVICE OF THE DEVIL.

What is talenty it is a faculty that enables a man to write, sing or play. He looks upon it as though no one else had a right to it. That extra convolution in the brain that has been given to him has been marked out for him by ancestors who have used their brains rightly. Is it his to waste? It is a drop of elixir so precious that gold will not buy it. This wouth thinks that the talent involves care. He therefore buries it and lets it go. Or, suppose he has a talent which he uses for the destruction of his fellow men. He multiplies the rubbish that is already making a stench in the nostriis of society. Suppose he has the talent of Byron and writes verses for the ruin of young men and women. If a young man has a gitt of knowledge and plumes himself upon it he is a vision of delight no longer. He becomes

A PEDLER OF INTELLECTICAL WARES.

Take this wonderful gitt of genius. It looks behind the shoals of things, it has fingers which let us teel the subtle and occult induences of everything human. It puts him on a hill from whence he is seen by all the surrounding country. Suppose the genus says to himself, "It is a very grand thing to have a revelation. I will go mito the world and soil it. I am placed by privilege higher than mansind. I will buy up votes, so they will choose me to be Mayor. All these people will come to me because I have brains." The man having a r in another generation. My little children have been so tied to the ironidoor that when I let go they totter and fall down. We come, shally, to this idea of property, of material possession—money. We call this property because we earn it. Do we coin the gold or stamp the bank note? In earlier times money was an ox. The next thing was to print the ox on a piece of leather. But now we have a charmed piece of paper on which we write a few words, and it is money. Do we own that? A man invents a sewing machine—not the woodwork, or iron, or needle. He invents a combination. This man is Elias Rowe. For instance, is it his? He has the trick of brain that tells him how to combine the trick of brain that tells him how to combine the trings. Has a man the right to use money in his own interest, or to buy up people, as william M. Tweed did? There is a sense in which everything is ours. Paul says, "All things are yours; but ye are Christ's, and christ is God's."

Having finished his discourse. Mr. Frothingham, carrying out, evidently, the "independent" character of this church organization, called attention to a forthcoming "social festival," to which he cordially invited all members of the society to attend and all strangers to stay away.

ST. PATRICK'S CATHEDRAL.

ST. PATRICK'S CATHEDRAL

Sermon by the Rev. Father McNamee-"Prepare Ye the Ways of the Lord; Make Straight His Paths."

There was a large congregation at St. Patrick's Cathedral yesterday at the high mass services. The Rev. Father McNamee preached the sermon. He took for his text the words "Prepare ye the ways of the Lord; make straight his paths." After eloquently dilating upon the necessity of man studying himself as it were, looking into his soul, and striving to do the will of the Lord in all things, he reserved to the way men went along from day to day, exerting all their energies in the pursuit of wealth and worldly position. They stopped at nothing to attain the worldly ends they had in view; no obstacles were too great, no effort too exhausting, so long as they believed that by perseverance their ambition and their desire to accumulate the goods of this world could be finally gratified. And what, after all, were our bodies for which men sacrificed everything? Simply a "lump of ciny"-a thing made up of matter which from its very nature is corruptible. And even the soul of man was sometimes made subservient to the body-that soul which distinguishes him from the brute creation. Some of the most intellectual men in the world allowed their great

I faculties of mind, which were GIFTS PROM GOD. to run riot in the ways of evil. How vitiated were the hearts of such men, and how often were they filled with influences that are obnoxious to the of the Devil-Random Thoughts About | influence of good. Examine them as we might we Coquettes, Byron, Agassiz and Tweed- ; alled to find in them anything but that which made Sermon by the Rev. O. B. Frothing. I them slaves to everything that might be a cause for them shaves to everything that might be a cause for glory or price. It was true that these souls possessed some sublime qualities and all the gifts of the creation, but through price and perversity of spirit they were wasted on the transient glories of the world. The greater a man became by reason of the use he was able to make of the gifts of mind tood gave him the greater should be his humility. What, then, would be the fate of those people who turned to had account these features. people who turned to bad account those faculties of the mind when they should have to appear before the Creator; those people who seldom or never give even a moment to the serious su-ject of their soul's salvation, or reflected upon the life to come, who indeed seem to think that beyond this world there was nothing to care for, that all made for their special engagement here below and is made for their special engagement here below and

of their soils salvation, or renected upon the income, who indeed seem to think that beyond this world there was nothing to care for, that all is made for their special enjoyment here below, and who are so pured up with vanity that they can appreciate nothing that does not pander to their honor or their lame? This class of people, he said, was not by any means exclusively composed of those who did not believe in the immortanty of the soil. Many of them were men who talked loudly at times of the under their pride were unable to cultivate humility, to be tamble and meek, as God required that we should be. When John the Baptist called on the neople to repent he found among the unregenerated Jews, to whom he preached, many with good hearts, who at once turned from the by-ways of sin, and who, bewalling their past lives, made every preparation for the salvation of their souls. Christ to-day repeated to every one of us, not only during this season of advent:—"Offenare ve the way of the Lord; make straight his paths." He spoke not to the unregenerated Jews, but to us and our children, who have received from God graces in abundance.

The DAWN OF CHRISTMAS DAY was near at hand, when the Saviour was again to come to us—a divine infant, full of compassion for sinners—and it behoved us to prepare ourselves, that He might find us ready to receive Him. What grief would it not be to Him who had died for us to find us yet in sin, after an He had done to redeem us. We should realize what we are, and feel that all we have we obtained from God—open our eyes to our inuits, to our own imperfections, detach our minds from the transient glories of this world and fix our minds on the glories of the kingdom of God, which will never perish. If we did this world and fix our minds on the glories of the kingdom of God, which will never perish. If we did this we could make a good answer to the question. "Who am I, whence did I come, what is my desting atton?"

The reverend preacher then closed by earnestly exhorting the congregation to prepare worthly for the coming of the Saviour.

CHURCH OF OUR LADY OF MERCY.

Imposing Ceremonies. At four o'clock P. M., in the above church, the ceremonies commenced of receiving new members into the Sodality of the Blessed and the Holy Angels. The Rev. Father McElroy was celebrant on the occasion. Two hundred girls and 180 boys formed in procession, and marched round the interior of the church, bearing lighted tapers and stiken banners, with appropriate mottoes worked on them. The girls were dressed in purple (the Holy Virgin's color) and wore white veils. The boys were scarlet sashes and resettes. Seventytwo girls and 44 boys were admittled to the Blessed Virgin's Sodality and 63 boys and girls were received into the Sodality of the Holy Angels. The choir consisted of Mrs. Catharine Moore, soprano; Mrs. E. Southard, contraito; Mr. Nicholas Doyle, tenor; Mr. F. L. Daiton, barytone; Mr. William Young, basso. The organ was presided over by Mr. Cortada, musical director. The chorus consisted of 25 voices. The following programme was also well rendered:—"The Litany," by the boys and girls; hynn, "Immaculate Conception," by the ooys; "spirit Creator," by the girls; "The Storm," by the boys; "Hymn to St. Francis," by the boys; "Hymn to St. Francis," by the boys; "Hymn to Heart of Mary," by the girls, concluding with "O Angel, List to My Vow" and "Sweet Sacrament," by the girls. The latter were in charge of the Sisters of St. Joseph. The Franciscan Brothers had charge of the boys; Brother Ignatius, principal. Before reciting the "Act of Consecration" the reverend director, Father McElroy, said:— Virgin's Sodality and 63 boys and girls were re-

morning and evening prayers, and also resolve to be very obedient to your parents and teachers, and kind and charitable towards all." The reverend director then asked the candidates, "Are you disposed to cherish with special devotion the hely angels and the Blessed Virgin Mary, queen of angels "To which the sodalists replied, "Yes, Father, we desire most earnestly," "Do you promise faithfully to observe the rules of the sodality?" "Yes, Father, we promise to do so." Then followed the act of consecration, after which benediction of the blessed sacrament concluded the imposing ceremonies of the evening. CHURCH OF THE ASCENSION. Is Christianity a Failure !- Sermon by the Rev. John Cotton Smith. The Rev. John Cotton Smith, rector of the Church of the Ascension, corner of Tenth street and Fifth avenue, preached last evening to a large

fore, resolve to be very faithful in saying your morning and evening prayers, and also resolve to

congregation. His subject was, "Is Christianity a Failure?" It was very natural to associate very untangible considerations with this subject, he said. Several preachers who had advocated the same principles presented them in such a onesided light that a great injury had been done to the Gospel. The facts in regard to the compilation of the Gospel had been withheld by many Christian teachers, who had shown in this matter a timidity which was inexplicable to him. They had claimed that the Gospel had proceeded from a Divine voice heard by all men and immediately believed by all men. He asked them to judge what he would say now without being prejudiced by these teachings, and to listen to him simply with reference to the ascertaining of the truth. It was a great error to suppose that if there was a revelation it must have come in such a manner as to interrupt violently

ALL THE LAWS OF NATURE which God had established. Modern science has tang't them to believe that God always worked with and not against the laws of nature. If there were a revelation by some such extraordinary interruption of nature it would be more reasonable to suppose that it had not come by the agency of God. He wanted to call their attention to the difficulties existing in the processes of nature. The human mind, in trying to master serious problems of logic, always met with great dimenties. One of the great writers of the present day, Mr. Herbert spencer, laid down the principle that all motion was relative and unceasing. It was true that their minds could not observe the absolute moment of the cessation of motion. This was one of those logical puzzles on which they necessarily must entangle themselves; so it was with all the work of the intellect; they could only go certain lengths, owing to their finite character and condition. The fundamental conception of the being of God, of the will and other points of theology, involved the same logical difficulties. When a writer in the Herald challenged him to prove what he knew to be true he gave him the opportunity of replying in regard to this important question. What an error it was to suppose that the Gospel sprung, like Minerva, from Jove's brain! There was not a single manuscript of Homer, Tacitus or the other classical authors which bore a tenth part terruption of nature it would be more reasonable

authors which bore a tenth part
OF THE INDICATIONS OF AUTHENTICITY
of the books of the New Festament. The Sinaitic
manuscript discovered by one of the great theologians of Germany went back to the 250th year of
the Caristian era. Now, what they wanted was to
connect this manuscript with the time in which
the apostles lived. The fact that in the history of
the world those who had interested themselves
most deeply in the welfare of mankind had not
written, but that their writings were simply the
writings of others, was noteworthy. Had Soc-

most deeply in the welfare of mankind and not written, but that their writings were simply the writings of others, was noteworthy. Had Socrates written a single word of his teachings? Had Christ, that marvellous being who had given such a wonderful history to human impetus, written a single word Hinself? By no means. Another noint was that the title of the Gospels was not, for instance, Gospel of St. John but Gospel according to St. John. The principles of Christianity had anchored themselves in the literature of the Caristian ages, and even if they could sweep away the entire New Testament they could not wipe out Christianity. They were sneltered to-cay beneath the immunerable protections and beneficent institutions which had their origin in the life and the actions of Christ. There was no doubt of any of the great historical lacts of the Reformation. The period which separated them from the Reformation was not much longer than the period from the great Sinaitic manuscript down to

"HE AGE OF THE APOSTLES.

The lives of the apostles ran down to the end of the first century. Those writings which were not canonical were eliminated from the Books, and still the early Church acknowledged all these Gospels. The second and third episities Of St. John and the Epistie to the Hebrews were the subject of some doubt on the part of the early Church. There was some doubt that St. Paul wrote the latter episitic, and he (the preacher) thought himself that it did not bear the peculiar evidences of St. Paul's cast of mind. But that it was some kind of apostolic gospel there could be no doubt, and it therefore bore the highest possible endorsement. The author of the Epistle to the Hebrews, if he had been an ordinary luman author would have drawn some of his illustrations from the gorgeous temple of Jerusalem, but no only reterred to the simpler worship in the tabernacle, which showed that he was directed by a higher and a lotter wisdom. St. Paul, although his epistles were saturated with Christian thought, and not them the form did not attempt to commit to writing instantly revelations of Christ, and it was only a apostles grew older that they began to the apostles grew older that they began to think it necessary to commit to writing the words and thoughts and doings of the blivine Redeemer. St. John gave his testimony in regard to all the facts which he had seen with his own eyes. The Gos-pels were written before the year 70. In the year to the destruction

70 the destruction
OF THE CITY OF JERUSALEM
OCCUTTED, and if the Gospels had been written
during a later period they would surely have referred to the milliment of Christ's prophecy in the were a great many n minve truths essential to the structure of human-ty at which they could only arrive through their noral senses. He cared not what might be the results of Biblical criticism. There was one fact which no one could deny, that a being like Christ had lived, such as they had read of in these Gospets, and whose mission had been to save the human

COLLEGIATE REFORMED CHURCH. The Witness of Unbellef-The Theological Theories of Huxley, Spencer, Darwin and Mill Combatted-Sermon by the Rev. Dr. J. W. Munning.

In the beautiful church at the intersection of Fifth avenue and Forty-eighth street the Rev. Dr. J. W. Manning, of Boston, preached last evening, and chose as his subject "The Witness of Unbelief." He spoke of the necessity of keeping God in sight in all our actions. He said it was just as necessary we should remember the God above during all the work and pleasure of our daily life as during the actual time that we went on Sunday for the express purpose of praying in church. The man who let God pass out from his inner consciousness was a man who would go wrong. It might not be to-day, nor the next, but it would happen some time or other under the accident of very extraordinary circumstances. Some person becomes exposed to strong temptation, and, not having religion within, he yields, We often wonder why men throw themselves away as they do without apparently any sufficient reason. It is because their conscience is not properly balanced, and they are so blind that they do not know the difference between right and wrong. Why does a trustee spend the money given into his care? Simply that these sums be come the

INSTRUMENTS OF A CORRUPT WILL. His conscience and love of justice were overcome his soul was all this time sinking deeper and deeper, and God was not near him. He had not spiritual thought enough; if he had he would have resisted. If God had been at his side in all this He would have rescued him from this sin. The conduct of this man is an example of what it is to without God. He would not have behaved so if his nature had not departed. The corruption of large bodies of men-and we see them every day—are examples of the want of godiness. No matter what our citnes, our sins and transgressions, the source is, in this one is a thief, another a fedantic, another a murderer. Each will snow it in his own way and according to that nature which is his. What ctimes, our sust and transgressions, the source is, in this one is a thie, another a defaulter, another a murderer. Each will show it in his own way and according to that nature which is his. What makes one a murderer, and the other a defaulter, and a third a disbeliever, if it be not this? The man has no ear. Being absorbed in the realms of sense, he refuses to believe in things to which his soul is dead. I am aware that many scientists will put this in the category of natural results. But with this very scientist worddiness is his sin. The spiritual part of him is dead to God. How contemptible their discoveries in comparison with that infinite realm of which they have lost sight! When I hear Mr. Herbert Spencer say, "dod is unknown," I only feel a casm contempt. This man knows nothing, our belief is to him a mystery. He thinks us delided. So thinks the blind man when he hears us speak of the beauty of the firmsment and of the gladsome sight of nature. All these men—Spencer, Huxley, Mr. Darwin, Mr. Mill, Mr. Alexander Payne—speak in the same way. To them man is

man is

A MERE REASONING BRUTS,
and they only say that thought is a funtion of the
brain. All that we find in Shakespeare, in Isatah,
in John Mitton, exists in the reptile which we
crush beneath our need. Sooner don't the testitinony of our senses than listen to the promptings
of these men. We could score don't that the difference My Dean Children.-Since you are now to be promoted to the Sodality of the Holy Angels more will be expected from you than ever before. There-eyes and the ears of the scientific man are closed.

He is like the Prince of Denmark, who, in all the beauties of nature, can only see a foul and pestilent atmosphere. These men, who are eminent in all things else have completely wandered from the truth in spiritual matters and are no more to be believed. We, indeed, bemoan the state of their souls while admiring their great knowledge of other affairs. How can these men be reclaimed from their errors, and how can their theories be made to harmonize with the existence of God? It is hard to say, because those who don't believe their theories believe in God, while those who do it is exceedingly hard to convince. At the present moment news is coming from the distant home of Agassiz, chroniciling his last moments. He believed that, spiritually, we were all the

We were all the CHILDREN OF THE SAME GOD.

What he leaves behind him testifies his trust in God. The doctrine of evolution teaches us that we can never know any but a sensious philosophy. But fortunately, the doctrines of fluxley, and Darwin have been a thousand times overthrown, as well as the atheism of Comte. The Pantheon school says that of the existence of God it is impossible to doubt. There is a voice in the human soul tells man he is free, and what is earthly cannot be free, what is bodily cannot be insoul tells man he is free, and what is earthly cannot be tree, what is bodily cannot be infinite. But to the doubters any reply is unconvincing. But to answer all this is to answer madness. They treat us as the people of Athens treated Paul on Mars Hill. Though he spoke to them the highest reason they treated him as a publican. Christ could not convince the scoffers around Him, and met with several obstacles. But the worst can come back. Christ spoke words of wonderful mercy to the woman of samaria. Men must know their own hearts. God sent his own Son to save us sinners, and He has done so much for us, and in answer to our supplications can send the advent of the spirit of prayer among us. Let us pray."

TRIETY-FOURTH STREET REPORMED CHURCH.

The Fiftieth Anniversary of the Society-Interesting Historical Sketch and Reminiscences by the Pastor-New York in 1823.

This organization, whose original church edifice was erected on Broome street in 1823, celebrated its fittieth anniversary yesterday. In addition to the present pastor, the Rev. Isaac Riley, there were present and taking part in the services the former pastors, Rev. Henry B. Voorhes and Rev. Dr. Peter Stryker. Eack of the pulpit was placed a large and beautiful wreath of flowers, inclosing the dates 1823 and 1878, while in front hung a photograph of the old church, surrounded by autumnal leaves. At the morning service the pastor gave a history of the organization from its inception, taking his text from Josiah, 1xv., 22-"For as the days of a tree are the days of my people." THE SERMON.

After referring to the fact that the objects in nature are often taken as human and divine symbols, he contrasted the trials and sufferings, the happiness, prosperity and prospects of God's ancient people with these which this Church, a branch of what now constitutes God's people on earth, has gone through since its organization, and, having shown that there is abundant reason for encouragement, he invoked the blessing of God on future labors. He then gave an interesting historical sketch of New York in 1823, when the houses on Broadway extended as far as the stone bridge over the canal, now Canal street; when the clite of the city was gathered around Bowling Green and the Battery was a favorite resort; when the ladies of the beau-monde did their shopping in Greenwich street; when Greenwich village in Greenwich street; when Greenwich village was composed of a cluster of houses near the present Abingdon square; when the gentle-swains strolled arm in arm with their Dulcineas through Love lane, now Twenty-first street, and never failed to exact the customory toll when crossing Kissing Bridge at Seventy-second street; when, in a word, New York was just domning its metropolitan character, and this society had its origin in the necessity which existed to furnish additional places of worship proportionate to the increase of the population. At the time New York had ten wards and

A POPULATION OF ONE HUNDRED AND PORTY THOUSAND.

had ten wards and
A FOULATION OF ONE HUNDRED AND FORTY
THOUSAND.
The original society was organized by the Rev.
Robert McLean, of London, under the auspices of
the Mission Society of the church. He was origipally employed for three months, at a
salary of \$50 per month, but continued
at the head of it until 1826, when he returned to England. After worshipping at
various places the organization purchased
three lots on the northeast corner of Broome and
Greene streets, and commenced the erection of a
building, which was finished and the church consultated on December 10, 1823. The subsequent
pastors were Dr. Broadhead, from 1826 to 1837; the
Rev. George H. Fisher, from S57 to 1841; the
Rev. George H. Fisher, from February, 1842, to
1854. The Rev. Fehry E. Voorhes, installed January 3, 1855, remained but a short time, and was
compelled to resin on account of Hiness. He was
succeeded by the Rev. Peter Stryker, who remained
in charge until 1868, when he resigned and was
followed by the present pastor. The records show
a total membership since the organization of 1,972
names. The last service was heid in the Broome
street church on the 14th of April, 1860. The new
eddice in Thirty-fourth street was decicated in the
following December. In September of 1859 the
membership of the Livingston Dutch Reformed
church abandoned their distinctive organization
and became a part of this one.

The discourse of the pastor was lengthy and of
extreme interest to the members from its many incidents and reminiscences.

The Livingston Church.

At the conclusion of the sermon the Rev. Mr.
Zabriskie, the last pastor of the Livingston church,
gave a history of that organization, its trials and
the difficulties under which it labored in its efforts

Zauriskie, the last paster of the Livingston cauren gave a history of that organization, its trials and the difficulties under which it labored in its effort to maintain its identity. It was his first church, a a voung man, just graduated from a theologica school, and he had evidently made Herculean efforts to perpetuate it. But the constant change school, and he had evidently made Herenean efforts to perpetuate it. But the constant changes of the population, resulting from the encroachments of business and the lack of such assistance as it was entitled to from the older churches, had compelled it to succumb and seek an alliance with the Thirty-fourth street church. The services closed with prayer by Mr. Stryker.

THE EVENING SERVICES.

An immense congregation or statemed in the even-

An immense congregation gathered in the ever ing, not only the pews, but the assies being filled with people. The exercises were especially devoted to the Sunday school, which occupied the galleries in a body. The Rev. Mr. Gant, pastor of the Madiin a body. The Rev. Mr. Gant, usstor of the Madison avenue Reformed church, was the first speaker, and, having been a scholar in the original Broome street school, nearly fifty years ago, he entertained the andience with some very picasing reminiscences connected with it and the old church buildung. In closing he alluded to the on-slaughts made upon Christianity in these latter days by those who demanded scientific evidence of its truth, referring especially to John Stuart Mill, and saked if any infidelcub could gather, on its fitteth anniversary, such a congressition as the and exsed it may innected could gather, on its fiftieth anniversary, such a congregation as this, demonstrating that this fact is founded on a living reality. The flev. Mr. Stryker, formerly pastor of the church, then gave a history of the Sabbath school from its first organization, taking as his text the words of the Redeemer, "Seed my lambs." The school had been established while the church was in an embryo state, its first record showing 33 scholars. It had grown with the church, and now scholars. It had grown with the church, and now numbers some hundreds. His discourse was interlarded with skietches of the more prominent superintendents and teachers, and many incidents of great interest to the large number present, who had received their early religious training in the

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

A Sermon by Mr. Beecher on "Standing and Waiting"-The Growth of the Material and the Spiritual Compared.

The service at Plymouth church was yesterday pened by the singing of the aria from "The Messiah," "Come unto Me All Ye that Labor," by Miss Lasar, the leading soprano of the choir. It was rendered with all the sweetness and purity for which the vocal accomplishments of that talented young artist are distinguished. Among the potices that were read was one announcing a "demonstration" in reference to the contemplated removal of Dr. Duryea from the Classon avenue Preshyterian church, Brooklyn, to the Madison avenue church, New York. This afforded Mr. Beecher an opportunity to pay a glowing tribnte to the excellencies of Dr. Duryea and to say that nothing but absence from the city would prevent him from being present, to express his regret that Brooklyn was about to sustain the loss of a useful and devoted minister and a worthy citizen. The subject of the sermon, which was one of Mr. Beecher's old-time sermons, was on "Standing and Waiting," and was founded on the following text (the last clause of the thirteenth verse of the sixth coapter of Ephesians) :- "Having done all, to stand." The introduction referred to the low views that were held of the surroundings of the divine holiness, of the folly of making much of the danger of touching the ark of God by unhallowed hands, the effect of which was that men had to come to think that because men could not touch the ark they must not take hold of the car itself. Much emphasis has been put upon the civine order of things, upon the decrees, along which, as on the line of

A TURNPIER, God is thus supposed to bring out the inspiration and the appliances by which we are scrupulously conducted, and which we are not to handle unfairly. But such views do not agree with Scripture, which fundamentally adjures men to strive and to work out their own salvation with fear and

with trembling. Neither do these views agree with the nature of the world in which we are living. Neither do they agree any better with the teachings of a divine Providence, for the whole history of God's work among men lies along the line of a just and equitable enterprise. On the

teachings of a divine Providence, for the whole history of God's work among men lies along the line of a just and equitable enterprise. On the other side, there is the danger in the uniting of the doctrine of waiting upon God and that of the nature of man working out his purpose through the natural law, the solution of all of which is this, that we are to work hard in every direction in which we are called by the providence of God to labor, and then we are to stand and wait. It is a grand thing to know how to work; it is a grand thing to know how to work; it is a grander thing to know how to do both of them. Mr. Beecher then proceeded to apply these truths, and said:—Frist—in the material world and in the arrangements of society there is a principle or scale of gradation in time—that is, in different subjects we see growing

That to the fulfilment of their true power require different measures of time. Things do not happen alike, either as to their cause or to the production of the event. Everything is not like powder, in which the spark and the explosion is so near to the senses of a man that he does not notice any time between. The time element, then, is an important consideration of this theme. Then, secondly, there is the gradation of time between these causes with respect to the two elements—first, as to complexity, and secondly as to superiority. The nearer we come to the animal part of life, the things that we had the nearest relation to, are those that are the most ready and the easiest to do. The bricest space between volition and results lies in the things that are lowest down in society and in man's experience. So that we grow up more and more into a nature that is divine just in the ratio of the results that we seek are complex or delayed. We build houses now very easilts lies in the filings that are lowest down in society and quickly; a man begins to build a house in March lor people to go into in october to gretchils in and die. But it has taken 4,000 years to acquire the knowledge of tools, of ir

or that part of the undertstanding that has relation to

INVISIBLE THINGS.

Man is an observer first and a philosopher afterwards. The slowest thing that can be done in this world is to build up a character. There is no work that takes longer than that of creating a manhood in Christ Jesus. One reason why those views are not more considered and acted upon is that men bring the notions acquired in lower spheres to measure those in higher spheres. Take, for example, a lady who has become a wife and housekeeping that she finds herself so periest in housekeeping that she begins to criticise other people's housekeeping. By and by there comes a baby, then a second, then a third, then she has five to take care of, until she finds nerself with seven. She finds she cannot manage babies quite as well as she used to manage things. She now has her troubles and perplexities. Some of the bables take after her, some after him and the rest after somebody else that is back of thouseher. ties. Some of the bables take after her, some after him and the rest after somebody eise that is back of them both, and she is chastened by her care and sorrows and ceases her criticism. Now, this experence in lower things teaches us, if we would heed the lessons, what we are to do in working out a diyiner lite within ourselves. We act sometimes like a man who goes out to the woods to kill game with only a bow. He sees with only a bow. He sees

and he draws the bow with a "whack." But the bear don't care for that. Or, like the man with no guide for his arrow, and when he draws it the arrow talks to the ground at his feet. God does not work in that way. This is his way—"Work out your own salvation with fear and trembling." that is the arrow; "for it is God that worketh in you," that is the bow. Then there are the temperamental elements to be considered. Notice the man who is very abdominal. That is a man who is blessed all the way down. He has a great deal of patience. Why? Because his nerves are so covered over with fat. But it is a different thing, this waiting, to a man whose herves are underneath his skin.

his skin.

Mr. Beecher closed his sermon by an earnest and touching application of these principles to the three applications of culture in human life—namely, self-culture, household culture and society

HANSON PLACE BAPTIST CHURCH.

Is Intemperance a Disease or a Crime !-The Only Remedy-Sermon by the Rev. Dr. J. D. Fulton.

The Hanson place Baptist church was crowded last evening, and the pastor, the Rev. Dr. Fulton, preached upon the question "Is Intemperance a Disease or a Crime ?" His text was from Corinthians, vi., 10-"Know ye not that drankards shall not inherit the kingdom of God ?" Were there, he said, no other reason for pressing the claims of temperance upon the attention of the community this were enough. The drunkard is shut out of heaven and is doomed to an eternal hell. Intemperance destroys not only the soul, but it enervates and ruins the body. It is horrid in its workings and more borrtd in its results. A man with a passion formed for drink is booted and spurred for the service of the adversary of souls, he he young or old, rich or poor, educated or ignorant, the probabilities are he will be lost. The apostle classed drunkenness with other gross sins and crimes. Society, at the present time, is disposed to treat it as a disease. It is not regarded as a sin so long as it is held in check and is under restraint. Is this a safe view? There are reasons why intemperance should not be treated as a disease. It then is pitied, if not petted. Moral power is thrown away which is needed to combat the monster. By calling it a sin you tell the truth by act as well as by speech. You array society against it; you destroy the feeling of commiseration which the victim delights to cherish; you array the nobler nature against the baser, the higher against the lower.

THE CLASSES OF DRUNKARDS.

It might be well to divide drunkards into six dasses. The animal drunkard is first and lowest, He drinks to be drunk. Habit and appetite are alone his tempters and his rulers. The house of correction and the prison receive such as he in scores. No one pities them. They die in garrets and cellars and fili pauper graves and go down to the sleep of death without a tear of pity or a word of love. The rowdy drunkard is of the second species. His class is composed of people who delight in being called "fast." They talk of a "glorious drunk," of a "staving time," of "how they drank so and so under the table." as though drinking was an honorable business. Getting drunk is to them an innocent recreation. They are not ashamed of it. Call them criminals and they would resent it. They call a drinking bout a spree, they wear fine clothes. They are not afraid of the consequences of dissipation. They call it bravery to smash things. They know nothing of the social refinements of clegant society. They keep away from the house of God. They pass down until they rank with the animal drunkard and are lost to society and fritness. Drink brutalizes them, grace redeems them. This class keep your dens of shame, tend bars, guard the ballot box for so much per day and do the mental work of base men. They wear peculiar hats, crowd their mouths with tobacco in the horse cars and glory in passing for the class they represent. The jovial drunkard is of the third class. They are loved and when they die society mourns them. The respectable drunkard of the fourth class is more convivial and wild. He leads a dissonite life occasionally, but has fine business taients, and commands regard. When the duties of life come upon him, he very often lays aside his cup and swears off for the sake of business. Others go on drinking, not to excess, but constantly, and exert a terrible influence over the young. They are mighty to drink wine, and men of strength to mingle strong drink, Sedom do they fall to the low state of the animal drunkard. All in their social position and surroundings tends to hold them back from that, and yet some of them must reach their ranks if life lasts long enough. Step by step they pass from want to want, and in despair they go down to the grave. The fifth class comprises all drinkers from the literary circles and is comparatively small. They are those whose mind makes them drink, in order that, through the exciting and stimulating effects of intoxicating fluids, whose effects alone they seek, the "mtelligence may keep pace with and on certain occasions be made to outstrip itself." Such lorget the la so and so under the table," as though drinking was an honorable business. Getting drunk is to them

temperate."

THERE IS NO NUTRITION IN ARDENT SPIRITS.
All that it does is to concentrate the strength of the system for the time beyond the capacity for regular exertion. It is borrowing strength for an occasion which will be needed for nuturity, without any provision for payment and with the certainty of ultimate bankruptcy. Among this class are the mightiest intellects of the time and age. They are in the immediate and active performance of the highest works of

their calling, and the most arduous tasks of the brain. Names like Webster and Byron and Edgar A. Poe give dignity to their class. I see before me now a brilliant preacher, capable of magnificent efforts occasionally, and when overcome by fatigue, compelled to find recuperation in rest and sleep and total abstinence. Would that such could see their sin! Life with its responsibilities has commenced. Their tasks have become herculean, and their gifts or intelligence almost superhuman. This class must be treated carefully. The world wants their power and is willing to pay any price for it. You see representatives of this class among the paid contributors to the press. They are brilliant with the pen and in speech. Their productions are eagerly caught up by the publishers. They work with resistless energy. They seidom fall very low or commit great excesses. The same great mind which called for stimulants blds them beware and continues to be their controlling power. They drink for their brain power, forgetial of the fact that the world can get on without their splendid productions, while it ought not to be compelled to get on without a decent character beand their brilliant reputation. To save them requires great wisdom and friendly remonstrance, backed by deeds of love. No taunts, no discouragements, nor bars nor boits, but a never-failing, never-wearying, affectionate care unto the very end, though he "sin seventy times seven." We cannot save them ourselves. The nand which can hold them up is the tenderest, yet strongest of all—THE HAND OF GOD.

No mortal ever can fall who constantly feels that he is before the actual presence of that Being who knows every thought, word and deed. God must be banished from their hearts, and then rain comes. The idea is too awill and too sublime to be received without deep, long-continued, solemn meditation, and to these men it comes with their fall, and is repeated more strongly with every fail, until at last it abides with them forever, if they will permit.

and to these men it comes with their lan and as repeated more strongly with every fail, until at last it abides with them forever, if they will permit. They are not tempted materially of man. Their mind premeditates indulgence of its own free agency, and most frequently their mind shuts down the gate. They differ from the criminal drunkard. They are not as easily reached by human sympathy or appeal.

They are not as easily reached by human sympathy or appeal.

The sixth species is described as that of the inner-man drunkard. They are endowed with the highest type of intelligence, but superadded to that, and towering far above it and domineering over it, is the most exquisitely sensitive organization of the inner man that is created, and it is born unto grief and sorrow as the sparks fly upward. This form is accompanied by the most terrible moral sufferings on earth, and if unwashed of sin and unredeemed their anguish in hell must be indescribable and beyond compare the most intense of all. Of this class was Charles Lamb. We will not refer to his words; they are familiar to all.

IS DRUNKENNESS A CRIME?

tense of all. Of this class was Charles Lamb. We will not refer to his words; they are familiar to all.

IS DRUKKENNESS A CRIME?

Abstinence from drink puts to sleep the nerves that, when aroused, like a million of serpents open their mouths and cry for drink. One glass wakes them and makes the man their victim. Call it a crime. Treat it, as does God, as a sin. Put it on a par with fornication, idolatry, adultery, abusers of themselves with mankind. Place the drunkard where God places him, among thieves and outlaws and revellers and extortioners, and then you may reach him by law as well as by moral sussion. What sin compares with it in harvests y Look at the reports of the police, and see that it furnishes nearly all of the occasions of arrest. Its fires feed and snatain the brothel. It arms the midnight assassin and gives conrage to the garroter. Of 24 men in Charlestown prison for wife murder 23 were drunk. It was this that steaded the hand that aimed the pistol whose builet pierced the heart of Abraham Lincoln. It binds shackles about the limbs, and turns the key that pushes the bolt of the prison. And yet men say, "I am going to enjoy my liberty and drink." Treat intemperance as a sin and a crime, and you can hold up its only remedy. Then men will preach against it in pulpits and talk against it in Sabbath schools. THE REMEDY is to cease drinking by the help of God, in the same way that any other sin is abstained from Fily for refuge to the arms of a crucified Saviour and you shall live. Nothing else will make reform permanent and change tue heart so as to take away or kill the desire for drink.

TALMAGE AT THE ACADEMY.

TALMAGE AT THE ACADEMY.

National Blessings and Prosperity-A. Warning to Those Who Would Create a Bread Riot-The Government's Spanish Peace Policy Sustained-"We Will Never Fight for Cuba!"

Every seat in the Academy was occupied before the services commenced yesterday morning. Mr. Talmage entered at half-past ten o'clock, and while the immense congregation sung "Praise God, from Whom All Blessings Flow" with greateffect, he glanced over his notices and selected the opening hymn. After the singing and prayer and the reading of a portion of the Scriptures. Mr. Talmage remarked that as this building was occupied for other purposes on Thanksgiving Day he did not have an opportunity then of saying some things that he would say now. His subject was the "Goodness of God." He said :-

Twelve months have gone on and we have sung "Harvest Home." On the freight cars rumbling through the night, and in boats crashing through the ice of the closing canals, the great harvests of the West are pressing down towards our Eastern markets, and are pouring into the holds of ships for exportation. I have it direct from the office of the Underwriters that this season twice as much grain has gone forth to other lands from our ports as ever before in the same length of time. The indication is that there shall be bread for all. Letnot foreign populations in our midst, with placarded carts and nandbills scattered through the streets, attempt to raise a riot, demanding

BREAD OR BLOOD! Such a cry as that may mean much in France, but it means nothing here save the doom of those who atter it. Instead of trying to intimidate the land by calling out for a bread riot, they had better call for its sympathies, and then there shall not be one starving man from the Penobscot to the "golden gates" of California. God has this autumn so bountifully spread our national table that the probability is that all shall be fed unless we forget the proprieties of the place and fight each other across the table. The wheat, the corn, the beef, the proprieties of the place and nght each other across the table. The wheat, the corn, the beef, the venison, the pork, the fax, the cotton, the wool, the lumber, the coal, are reasons of thankfulness to God, and there ought to be an anthem in which the whole nation can join, the two oceans, like organs at either end of the cathedral, with open diapason, sounding forth the doxology of praise to God.

I find, also, cause for congratulation in the fact that the world is at neace. I mean comparatively

that the world is at peace. I mean comparatively at peace. Our race is so struck through with a spirit of quarrel that, when for 12 months the naspirit of durier that, when for 12 montes the nations of the earth are not engaged in most ruinous war, there ought to be especial thanksgiving going up to God. Peace in England, though so many are dissetisfied with the throne, and crying out for a reduction of taxes. Peace in France, though the government has gone from Thiers to MacMahon, and

THE POOR MARSHAL IS INCARCERATED.

Peace in Snain, though that nation vaciliates from

THE POOR MARSHAL IS INCARCERATED.
Peace in Spain, though that nation vaciliates from republic to monarchy and from monarchy to republic. Peace in the United States, though there are so many men crying out for war, forgetful of the hospitals which only eight years ago rent the critical their according and the shadows of wide. the hospitals which only eight years ago rent the air with their agonies, and the shadows of widow-hood and orphanage that still darken the land, and the ghastly grave trenches in which more than 700,000 men fell. Oh, I am glad that we have a government that knows how, not only to maintain national honor, but also how to maintain international peace! (Applause.) Time was in this country when war was poetry; but after the conflict of eight or 10 years ago war means to me broken jaws and fractured limbs, and extinguished eyes, and masned leet, and dying away from home, and the curse of the Lord God Almighty on a nation's criminalities. I have no doubt that Cuba will some day come into our peaceful possession, but

FIGHT FOR HER WE NEVER WILL.

Her sugar, her maize, her mines, her tobacco, each of each with the control our peace of the control of the c

no doubt that Cuba will some day come into our peaceful possession, but

Her sugar, her maize, her mines, her tobacco, could not pay us, thought it were all put together, for the sacrince of one regiment of American soldiers. (Applause). "Oh," people say, "if we could only hear the first shot of war't would give us all business. Commerce would be galvaized and our manufactories would again be opened and everything would be prosperous, if we could only hear the clash of war." Yes, yes, but that would be only breaking your neighbor's head to fill your own pocketbook. That will never head to fill your own pocketbook. That will never head to fill your own pocketbook. That will never head to fill your own pocketbook. That will never he act to grim breaker of hearts, could himself be caught, I would like to have all the batterles of earth open upon him, and all the batterles of earth open upon him, and all the batterles of earth open upon him, and all the bayonets impaining him on their sharp points, and all the hownizers smiting him with their bombshells, and all the ammunition that was ever manufactured the ammunition that was ever manufactured the stood, until, after the charge was over, thero should not be enough of fim left to MARE A FUNERAL.

"Glory be to God in the highest; and on earth, peace and good will to men."

Mr. Talmage then proceeded to speak of other causes of thanksgiving—the goodness of God to them as a church and in their domestic surroundings, and to them personally—on all of which he dwelt tenderly, retaining the deep attention of his great audience throughout.

There has been

A GREAT REVIVAL

among those who fock to hear the Tabernacle pastor, and the awakening is on the increase, warry 200 persons have recently commected themselves with the church and many more are reported converted. Two tonusand people remain at the prayer meeting which is held in the Academy every Sunday evening after the sermon.

SUICIDE BY DROWNING.

Information reached the Coroner's office yesterday morning that John Bogenmeyer, a German, o years of age, had committed suicide the evening previous by jumping into the dock, foot of Stanton street, while in a partially deranged state of mind. Bogenmeyer, who lived at No. 69 Willett street, was taken from the water alive, but death ensued while he was being conveyed to the Eleventh precinct station house.